

farming operation. I do want to be saved, and I am bothered about it."

My reply was, "You have nothing to do with God's secret purposes. Secret things belong to God, that which is revealed, to us and our children."

He said, "I think I have been acting the fool on the doctrine of election."

I said to him, "I don't think anything about it, I know it. The devil is trying to persuade you to take it easy and it will come out all right, as God has fixed it all. Suppose next year is a splendid crop year, the sunshine and rains are all just right, but you never plowed or planted any crop, how much would you make?"

His reply was, "I would make nothing."

"On the other hand, suppose you prepare your land better than you ever did in your life, get the best seed you could find and cultivate your crop to the very best of your ability, but you had not a drop of rain from the time you planted the seed, how much would you make?"

"Nothing, absolutely nothing," was his reply.

I said to him, "God has ordained the means, as well as the end, and the end can only be attained through the use of the means necessary thereto, and there is no other way. God, of his infinite mercy, has for us poor sinners, provided and offered to us a way of salvation, and that is through Jesus Christ his Son, and there is no other way by which we can be saved. That is a sure and certain salvation for every one who accepts Christ. God says, 'Ask and ye shall receive: seek and ye shall find; knock and it shall be opened unto you.' The Master says, 'Him that cometh unto me, I will in no wise cast out.' We are taught that he is able to 'save to the uttermost them that come unto him.' Paul tells us, 'This is a faithful saying, and worthy of all acceptance, that Christ Jesus came to save sinners, of whom I am chief.' 'Come unto me all ye weary and heavy laden, and I will give you rest. Whosoever will, let him take the water of life freely.'"

The next morning he came and said to me, "I am rid of all my trouble. I have accepted Christ as my Saviour and trust all to him. My desire is to unite with the church and, looking to Christ for strength, to spend my life in his service." He came before the session and was received into the Church, became an active and useful deacon, and by his life gave good evidence that he was a true child of God.

Statesville, N. C.

W. W. M.

Speaking of a crochety old man in a seaside village, one of the old residents said meditatively that he "really seemed to have spent the greater part of a long life plannin' an' plottin' how to do as other people didn't want him to do." There are others! We have all met persons who seemed to have a mania for finding out men's wish and will, and then—thwarting it. It does not tend to make one beloved, nor does it increase one's opportunities for usefulness. Fall in with people's moods. Do as they wish, when you can do so self-respectfully. Say the thing they are longing to hear—the genial, acquiescing word is oftener right than the crisscross, irritating one.—Wellspring.

An example is more eloquent than a sermon.

THE SURRENDERED LIFE.

My Dear Mrs. B.: In my last letter I called your attention to the fact that "the surrendered life," in the technical sense of the term, is simply "perfectionism" under another name. I know that the teachers of the doctrine generally deny that they are perfectionists, but their teaching is "perfectionism" nevertheless. They are somewhat wanting in the powers of discrimination.

Now I must confess that I have a great deal of sympathy with them in their teaching.

They are no doubt doing a great deal of good by the truth which they emphasize (it is all-important truth), notwithstanding their error as regards "the full surrender," just as the early Wesleyans did, notwithstanding their error of the "second blessing."

The fact is, that the causes that gave rise to the one, are the same that have produced the other—the ungodly lives of professing Christians, and the want of consecration and holy living among members of the Church.

When we consider the low state of religion in our churches, the utter want of holy living on the part of many of our members, it is not surprising that the pendulum should swing to the opposite extreme. I feel inclined to swing the full length of the pendulum myself.

But it will not do. There is danger in that direction, too. The Wesleyans would have accomplished all the good they did accomplish without their "second blessing" error, and would have prevented a great deal of evil, which that error produced.

So if our "Spirit-filled" brethren would lay aside their error, and warn the ungodly in our churches, and preach the necessity of holiness with the same earnestness and zeal, with which they are now preaching, they would accomplish all the good they are now accomplishing, and would avoid all the evil which said error is bound to produce.

What are those evils? Spiritual pride, censoriousness, hypocrisy. Do I charge these things against those who are teaching "the full surrender"? By no means. I simply assert that the doctrine naturally produces these sins. Give the teaching time, and you will reap the full crop. You even now sometimes see symptoms of these things in our good and zealous brethren. Their earlier training, however, and their attainments in grace, are such that the error is not likely to do them much harm. But I tremble for their disciples.

I have a few more things to say, which I will reserve for another letter.

Truly yours,

E. S. K.

What a strength that man has who, on losing some favorite project or method, is not cast down, does not take the opposition of others as personal, and keeps sweet-tempered and pleasant! He is in position to win for himself most of his future contests. Men like to surrender to such a man. His spirit makes them love him and delight to gratify him.